

Corona Charitatis,
**THE CROWNE
OF CHARITIE:**

**A Sermon Preacht in Mer-
cers Chappell, May 10. 1625. at
the solempne Funerals of his euer-renow-
med Friend, of precious memory, the
Mirroir of Charitie, Mr. RICHARD
FISHBYRNE, Merchant, And now
consecrated as an Anniversary
to his FAME;**

By NAT: SHUTE, Rector of the Parish of Saint
Mildred in the Poultry, LONDON.

NUM. 23. 10.

*Let me dye the death of the righteous, and let my last
end be like his.*

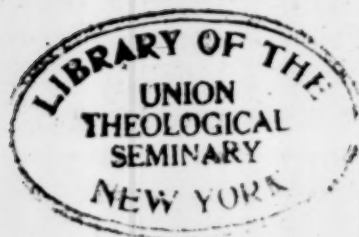
*Si non vacat omnes paginas Scripturarum euoluere, tene Charitatem, & in
ea inuenies omnem scientiam. B. AVG. de temp. Sermon. 39.*

Libri aspectu non placent, sed inspectu, LIPSIUS Prolog. Politic.

LONDON,

Printed by W. STANSBY for SAMUEL MAN,
dwelling at the Swanne in Pauls Church-
yard, 1626.

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TO HIS MOST
WORTHY AND MVCH
honoured friend , Master
IOHN BROWNE
Merchant.

Noble Sir.

A *S you had a Partner-ship, in
service, in estate, nay in the
hearts each of other, with
that euer-memorable Partner
and brother of yours, Master
Richard Fishburne, as ap-
peared in health, but most plainly in the time
of his sicknesse, by your mutuall leaues often-
times interchangeably answering each other, so
so giue mee leaue I pray you to make you Part-
ners still in this Worke, for I consecrate this li-
tle*

The Epistle Dedicatorie.

the booke to your liuing Person, and to his li-
 uing Memorie. To cast fresh flowres of Com-
 mendation vpon him that is gone, and that be-
 fore you, were but to moue you to a new regret,
 and sorrow for him, nay it were to lend
 eyes to the Eagle. To tell you that which you
 knew better then my selfe. To write of you,
 not what you deserue, but what I owe, I dare
 not, lest the least suspition might take you, that
 I did not write but paint, nay, not paint but
 dawbe; For I so farre vnderstand you, that you
 loue not the common varnish of the world, and
 that you turne in the fairest part of your abili-
 ties from the ordinarie view; wherein I must
 needes say, you much honour your selfe, and shew
 your selfe a true Diamond, which Artists best
 discerne, by shining in the darke, is being as
 great wisdom in our sufficiencie not to know
 our selues, as it is in our wants to know our
 selues. Onely herein your modestie disacom-
 dates your friends, while it will not admit, no
 not a deserved thankfulnessse. And I my selfe
 while I feare by writing what I might to flatter
 you, am forced by not writing, in a manner to
 be vnthankfull. yet I consider againe, that pa-
 per

Sicut liuoris
 nota est silere
 quod nouerã,
 ita crimen est
 non enarrare
 quod senserãm
 Fulgent Car.
 Mytholog. l. 2.

The Epistle Dedicatorie.

per is but a weake reflexion of a stronger affection; and no true friend when hee writes most, yet hath that gift to write as fully as hee loues: therefore instead of my pen I enclose my heart in this small lease, and present them both together for a token of my sinceritie to you, and because I may not bee so thankfull for that loue of yours which is past, my resolution is with me to promise you my best seruice to come; An instance of which in short (because an Epistle as Seneca saith, must not fill the Readers hand) is this little booke which I now dedicate to you, the first Commencement and beginning of my labours in this kind, and vndertaken not for the burnishing of mine owne name (as mine owne conscience dictates vnto mee) but for the lengthning of his memorie, who was your dearly-accounted Partner, and my deeply-esteemed friend. Accept it I beseech you, for the arguments sake, it is of Charitie, a vertue, I know you loue with the very inside of your heart, accept it for his sake whose Character it is, with whom as you were Partner on earth, so I pray you may be Partner with him in heauen. Nay such a claime your owne goodnesse hath giuen
me

Sen. Epist. 45.

The Epistle Dedicatorie.

*mee in you, and such ground haue I gotten of
you by your fauours, that I dare intreat you to
accept it for mine own sake, as proceeding
from that heart that hath no sur-
row of dissimulation in it &
from him, who voves
himselfe*

Your most obseruant, and euer
affectionate poore friend
in life and death,

Nat. Shute.



TO THE RIGHT
WORSHIPFUL THE
Master, VVardens, Afsistants and
Commonaltie of the Mysterie of the
MERCERS of the Citie of
LONDON.

Right Worshipfull,



Haue not without
faire cause inscri-
bed this Sermon
vnto you. First,
It was preacht in
that sacred Cir-
cumference and
Assembly, where-
of you were a
principall part : Secondly, it was preacht
A vpon

vpon your owne ground, euen in the bo-
some of your owne *Bethell*, your owne
Chappell. Thirdly, it was preacht for one,
who was, not long since a conspicuous
member of your Company, and one, who
hath laidvp his greatest trust, for the decur-
rence of many great workes of Charitie, in
your faithfull hands. As it is then iustly
consecrated vnto you, so I desire you to
receiue it with the right hand, that it may
passe vnder the Conuoy of your worthy
names; This is the first time, that euer
I set to Sea in this publike manner, that
euer my Name came into the Printer's
stockes.

And though I haue not wanted that,
which is now made the common bridge
of Pretence vnder which most Bookes
passe, I meane the Abetting of diuers
friends to these Publications; nor yet I
thank my God some small thongs of mea-
ner abilities in my selfe, yet had it not bin,
out of conscience of my thankfulnessse to
my blessed friend of euer-decre memorie,
rather to keepe vp his Remembrance, then
to spread mine owne, I would still haue
kept

kept mine owne priuate way, and neuer haue rode in the common dust. But so sweet was the thought of his tender affection euer vnto mee, that I could not obtaine rest of my selfe by erecting him a monument onely in mine owne heart, but that I must present this walking monument of him in paper to all the World, and first to you. Nay, sooner had this small Barke of mine floated abroad, but that the last yeere God troubled our waters, and turned them into bloud. Howsoever, I hope it is not out of season, for a man that cannot serue the Occasion, and pay at day, to pay a due debt, when the Occasion serues him: though I could not by reason of that storme put out immediately after his death: yet now it comes as an *Anniversary*, at the end of a yeere, to kindle his Memory once againe.

Therefore I humbly craue, that you would bee pleased to lodge these poore labours in your good opinions, and the rather for his sake, whose goodnesse yet sparkles in your eyes, and the Image of whose vertues is in this little Codicill re-

The Epistle Dedicatorie.

presented to you. So shall you binde vp
his Name in your owne names: And
further beare a strong obligation
of Respect and Humi-
litie ouer

*Your Worships most deuoted
poore friend and Seruant.*

NAT. SHUTE.



THE CROWNE OF CHARITIE.

The Text NEHEM. 13. 14.

*Remember me, O my God, concerning this, and wipe
not out my good deeds that I haue done for the
house of my God, and for the offices thereof.*



When first mine eye fell vpon this
Text, no sooner began I to see,
then to wonder, much like a
Goldsmith, who being to touch
some old Coine, first wonders at
the stampe, and then tries it; so
was it with me; I being to take
vp this shekell of the *Sanctuary*;
to satisfie the present occasion, I did long admire the
confidence of the words; before I durst once aduenture
to touch the matter: But after second thoughts, which
like good Merchandize euer rise better and better, fin-
ding out the workes of this *Princely* speaker, I ceased

B

to

Neb. 1. 11.

Neb. 1. 5.

Neb. 2. 14.

Neb. 4. 2.
1. Cor. 13. 7.Neb. 4. 1. 8. &
6. 6. 12.
Cic. pro Sestio.Neb. 4. 23. &
6. 15.

to wonder at his wordes, and beganne to wonder at his workes; This *Nebemiah* the *Author* of these wordes, was by birth a *Jew*, by present condition a *Captiue*, in a strange soile; where yet hee grew high and flourisht in the estimation of the *King* of those *Lands*, and became his *Cupbearer*: vpon which preferment, his purpose was not, as many men doe, to build his owne fortunes, and by regarding his owne skinne, to neglect the bodie of the Church and Common-wealth; But like an obedient *Child* to his owne Mother Country, bestowed all his thoughts how he might now refresh and repaire decayed *Ierusalem*. To this purpose, hee first acquaints *Heauen* with his intention, and prayes to *God*; Next hee spreads his request humbly before the *King*: no string left hee vntouched to fetch about this resolution; Hee vndertakes his iourney to *Ierusalem*, viewes, no doubt, with a watery eye, and lookes through his teares vpon the miserable breaches thereof, and as *hee found a place, where his beast vnder him could not passe*; so hee might now well conceiue that hee himselfe might finde such a worke, as he could not easily passe. Men thought that to build *Ierusalem* was to make burnt stones whole againe; *Will they reuine the stones out of the heapes of the rubbish which are burnt*; yet *Charitie* thinks nothing impossible: *it belienes all things*; hee teacheth his hand to worke, and begins it, yea not withstanding the derisions, conspiracies and calumniationes of his enemy; nay, the hiring of the tongue of a false *Prophet*, to forbid men as it were from *Heauen*; he goes on *acri animo*, as the Orators Phrase is with a keene spirit to finish the worke; Euen with such a tide and current of valour as that neither he, nor his brethren, *nor his seruants, nor the men of the guard put off there clothes saue only for washing*, and that for two and fifty dayes together; I omit and flye over the publicke administation of his office, as he was Go-

METHUEN

governour of the Land, his care for the *Ministers* and the service of *God* : in all which respects I might crowne him with the speech of the Father; he was *Rex sola gloria minor*; a *Prince* inferiour to nothing, but to glory it selfe; No maruell therefore, if wee see such a fiery streame of confidence in his words, and so neere a line of familiaritie with *God*; *Nulli ita Deo familiares, sicut boni Reges*; None so familiar with *God*, as good *Kings*; The clearest bloud makes the best spirits, and a good life the greatest confidence; The purest aire breeds the greatest agility, and the purest life the fairest hope, of which we haue here a full example; *Remember mee, O my God, concerning this, and wipe not out my good deeds, that I haue done for the house of my God, and for the offices thereof.*

The Text is a Prayer in which there bee two things; the matter or the things desired, *Remember mee, concerning this, and wipe not out my good deeds that I haue done for the house of God and for the offices thereof.* Secondly, the manner, familiarly in these termes, *O my God, twiue expressed*: the matter of his request for a reward, deliuered in two sorts, first, affirmatiuely, *Remember me*, Secondly, by way of negation, *wipe not out my deeds*, concerning these deeds; first, he mentions one in particular, namely, the prouision for the *Leuites* and *Singers* of the Temple; *Remember me concerning this*, Secondly, hee mentions them indefinitely, *Deeds* in the plurall number; these *deeds* are described; first, by their adiunct; They are *good deeds*, Secondly, by their object, and that is double: first, *For the house of my God*, Secondly, *for the offices thereof.* These bee the seuerall beames of this diuine light shining in this Text, Let vs now through *God*, looke vpon the first.

God cannot properly be said to remember, as man rememberers. There is a double memory in man, first, sensitiue, which is common with the beasts, when the representa-

Tertul. de pallio. c. 4.

Euseb. Emisen homil. xi. post Pentecost.

Dinif.

Neb. 13. 10.

Remember mee,

tion or species of any object, seene, heard, smelt, tasted or felt, (after the object is gone, and it selfe vanished out of the fancy, is reduced againe into the phantasie, either by the representation of the same individuall object, which was before or of some like vnto it; as for example, a beast, being well fed in an Inue, when hee comes to the same Inue againe, or one like it, he remembers it, and there turns in. Secondly, there is an Intellectiue memory, when not only by a representation of the same, or the like object, we reduce a thing into memory, but by discourse, *Ab hoc in hoc*, as the Schooles say, from one thing to another, which the beasts cannot doe, therefore it is called in the beasts, memory, but in man, *Reminiscentia*, that is, remembrance. Now neither of these memories are properly in God: First, God hath no sensitiue memory, for hauing no sensible organs, he cannot haue any sensible representations. Secondly, he hath no Intellectiue memory by intelligible representations either created, or acquiste, by which Angels and men vnderstand, for he vnderstands by no other meane, but by his owne essence.

But he is said to remember improperly, and according to mans capacitie, when hee shewes mercy to his creature, either without promise, *God remembered Noah* and every liuing thing, or with promise, *He hath remembered his covenant for ever*, *Tunc dicitur Deus meminisse quando facit: tunc obliuisci, quando non facit; nam neq; obliuio cadit in Deum, quia nullo modo mutatur: neq; recordatio, quia non obliuiscitur.* God is then said to remember, when he doth, and then to forget, when he doth not; for neither forgetfulnesse is incident to God, because hee is no wayes changed; neither yet remembrance, because he doth not forget.

So then, *Nehemiah, Remember me*, is no more, then doe for me, O Lord, and let mee find a reward with thee through

Gen. 8.1.
Psal. 105. 8.
Aug. in Psal. 67

through thy mercie, euen as I haue beene an Instrument of thy glory, and haue wrought for thee; from this exposition shoot forth two conclusions, first, on Gods part in the word *remember*; to remember with God, is to doe; when God speaks, he does, *He spake and it was done*, when he heares, he grants, *If we know that he beare vs, what sauer we make, we know, that wee haue the petitions, that wee desired of him*; when he knowes, he helps; *Take no thought, saying what shall we eat, or what shall we drinke, for your heavenly Father knoweth; that yee haue need of all things*: now what comfort could once draw neere vnto the soule of man, out of this that God knew our wants, if Gods knowledge were not a helpe withall? yea, when hee remembers, he doth: *To performe the mercy promised to our forefathers, & to remember his holy covenant*; Gods performance and his remembrance goe together as the light and the Sunne; which notes the propension that is in God to mercy, to whom, in giuing helpe to man, it is enough to remember him; whose memory, and mercy are but as it were one act; and againe to vs it is an example; that our memories may guide our hands to mercy, and that we should in a manner; as suddenly, relieue our brethrens wants, as we doe remember them; The second Conclusion, Is, on *Nehemiah's* part, expressed in this particle *me*; by which he desires a reward from God for his good deeds. A request, I confesse, full of that *trainsias* or liberty, wherein, as the word imports, a man may say any thing to God, in a holy manner; yet for all this, lawfull enough.

It is lawfull to thinke on a reward, yea to thinke vpon it as a recompence. *He had respect vnto the recompence of the reward*. The word signifies to looke vp in admiration curiously, which wee call in *Latine Suspicerre*. Secondly, It is not onely lawfull to thinke on it, but to ioy in it. *Henceforth there is laid up for mee a crowne of*

Psal. 33.9.
1. Iohn 5. 15.

Matth. 6. 31. 32.

Luke 1. 72.

Remember mee.

Heb. 11. 26.
ἀποβλέψας
ἀπὸ τοῦ θανάτου
τοῦ σώματος
ἐπὶ τὸν θάνατον
τῆς ψυχῆς.
2. Tim. 4. 8.

Matth. 6. 10.

Enchirid. c. 71.

Sen. epist. 12.

Ez. 38. 3.

Hieron. in
Ez. 38.

2. Reg. 21. 1

Ier. 15. 15. 18

1 Reg. 2. 20.

Iob. 17. 4. 5.

righteousnesse. Thirdly, It is lawfull to aske it, yea to aske it daily, *Thy Kingdome come*, for whatsoeuer some braine-perisht Anabaptistickall spirits think to the contrary; the Lords prayer is to bee said euery day, it is *Quotidiana oratio*, as Saint *Augustine* calls it, a daily prayer: thus *Ezekiah* when he stood in *extrema tegula*, as *Seneca's* phrase is, vpon the last tile, ready to leape downe into his graue, had his *Remember mee*, *Remember now O Lord I beseech thee how I haue walked before thee in truth, and with a perfect heart, and haue done that which is good in thy sight*. If any mans fancie worke him another way to thinke that *Ezekiah* desired not a reward confidently, because hee seemed by his teares to feare death; I commend this answer to him, hee wept not for feare of death absolutely, but because hee had no child to succeed him in the throne of his Kingdome. For *Manasse* his sonne, vpon whose shoulders the staffe of gouernment lay next; was borne out of the new lease of fifteene yeeres; which God added euen three yeares after; not hauing climbed aboute the age of twelue yeares, when he began to reigne; *Jeremie* had his *Remember mee*, and that with such a pitch of confidence, that for my part, I thinke few or none dare pray his words after him *O Lord thou knowest, remember mee, know, that for thy sake I haue suffered rebuke, wilt thou be altogether vnto me as a liar*. If hee durst thus far draw out his zeale, in asking a temporall blessing, which is not to bee asked but as it were lamely, and with condition, what a rise and aduantage will faith take for a spirituall reward? Shee will beg of God as freely, as euer *Bathsheba* did of *Salomon*, *I desire a petition of thee, I pray thee say mee not nay*. Euen Christ himselfe, as a man, desired a reward of Glorie. *I haue glorified thee on the earth, and now, O Father, glorifie thou mee with thine owne selfe*, whose example I haue referued like the best wine, to the last, that

no man, that hath his braines in his owne keeping, or hath his head about him, can now doubt that it is lawfull to aske a reward with *Nehemiah*, Provided alwaies that in some measure or other hee bee a *Nehemiah*, that asks it, for this strong meate is not for euery nouice, neither can a small streame carrie so great a wheele; there are that dare not say, remember me *for a Kingdome*, but *Remember me when thou comest into thy Kingdome*, As amongst *Abimelechs* souldiers, some cut downe greater branches, some lesse, according to the proportion of their strength, so among Christs souldiers, some carrie a greater, some a lesser confidence. Saint *Pauls* mariners some saued on boards, some on broken pieces of the Ship: so among Christians, some arrive heauen, with one measure of trust, some with another: All the members of the body, are knit vnto the head; but some nearer, some farther off; so in Christs body, all draw grace from him, yet in difference of grace, there is difference of hope. Secondly, That the iust themselues that haue this transcendent confidence, in asking a reward, doe not assume this out of arrogance of merit; for this strong Harneisse of merit, is onely fit for the Sonne of God; hee that said here, *Remember me*, said no more but *Remember me*, he said not, reward me, according to my deseruing; nay, after hee saith, *Remember mee O my God, and spare mee according to the greatnesse of thy mercy* See how modestie and confidence at one time kisse each other. The Saints that are ascended high in obedience, are like men gone vp high vpon a ladder; the higher they are gone vp, the faster they hold; and they are not without some passages of feare, to slip againe. Grace and merit fight like fire and water; the one puts out the other: Tis a truth I confesse, beyond the line of all exception; that, as the Rainebowe in the cloud, so peace in the conscience, vpon a good ground is a faire signe of

recon-

Luke 23. 42.

Iud. 9. 49.

Act. 27. 44.

Neh. 13. 12.

Pſ. 25. 7

Wipe not out
my deede.

.ca. p. bul

Apoc. 20. 12

Mal. 3. 16

Verse 17.

Sepher
Siccaron.
Pſ. 56. 8.μὴ ἐξαλειφ
θῇ τὰ ἔργα μου.
70.

Luke 10. 20.

reconciliation; but yet withall, with *Nehemiab* remem-
ber mee; *Dauid* remember me accords well; According
to thy mercie remember thou mee for thy goodnesse sake O
Lord. And thus much for the depth of *Nehemiab* con-
fidence in asking a reward;

The second terme which conueighs his request for a
reward, is in these words, and wipe not out my deede;
this being in a negative forme, as the other in an affir-
mative: This word *wipe not*, hath a direct eye, or refe-
rence to that which the Sacred finger of the Scripture
points at elsewhere, that a mans good deede are writ-
ten by God; *The dead were iudged out of those things which
were written in the booke according to their workes whether
good or euill*: Now there are three things of a good man
written by God: first, his feare of God, *A booke of remem-
brance was written before him for them that feare the Lord*.
Concerning whom, lend mee but your eyes a little fur-
ther, and see what God saith in the next verse, *And they
shall bee mine*, saith the Lord of Hosts, in that day when I
make up my Jewels. These bee Gods prime seruants, his
Jewels, the signets of his right hand, whom hee did not
write in a booke, with the rest of his Saints, but made a
booke as it were, a part for them; and such a booke,
wherein they should bee diligently remembered as the
word imports. Secondly, hee writes our teares; *Put
thou my teares into thy bottle, are they not in thy booke*; God
hath both a bottle and a booke for our teares; A bottle
to put our teares themselues in, and a booke to write
downe the Number, and the bitterness of these teares.
Thirdly, hee writes downe our good deede, as in this
place, nay the word in the Greeke signifies as much as
if they were not onely written but painted, yea, and that
in oyle, for perpetuic, O the infinite mercie of God,
what tongue so rich, that is able to embellish it? Hee
doth not onely write our names in the booke of life, nay,
write

write and engraue our remembrance *in manibus suis*, in the palmes of his hands, with great Characters, euen the nayles of his Crosse, his blood being his inke, his paper his owne flesh, yea, *our very members are written by him*, but writes our workes and that so tenderly and fauourably, that though our deserts might sway his hand to write bitter things against vs, yet he writes for vs.

Mens Chronicles, the truer they are, the freer they are in taxing errors: as an ingenuous Painter takes out the moles, as well as the fairer lincaments, *The rest of the acts of Manasseh, and his sinne that hee sinned, are they not written in the Booke of the Chronicles of the Kings of Iudab*, but the vaines of Gods mercy are so large and full, that as he suffers his *mercy to triumph over his iustice in rewarding*, so he suffers the same mercy to triumph over his truth in writing; and writes not our sinnes, but only our good deeds; Gods Booke is not like a Merchants Booke of *Creditor* and *Debitor*, wherein a man writes, both, what is owing him and what hee owes himselfe; for God in his mercy, wips out that wee owe him, and writes that only which he owes vs, by promise, much like the cloudes that receiue ill vapours from vs, yet returne them to vs againe in sweet raines: that mans braine is yet darke, that doth not duly consider this, for a great mercy: Againe, if God write vp our good deeds, this is as: a full winde in our sailes, to put vs on, euen to load Gods *Chronicle* with them; writing vpon our selues, by a reall profession of his seruice, as *Aaron* did, *Holiness to the Lord. For Surely our Iudgement is with the Lord, and our workes with our God*: What mans heart so dry, that is not moued when he heares that *our prayers and our almes goes vp for a memoriall before God*? not to be remembered, as it were with one sole act of his memory, but as the word carries it, to bee a standing monument and remembrance of vs for euer in his presence: Shall our good

C

workes

Esay 49.16.

Psal. 139.16.

Iob 13.26.

2. Reg. 21.17.

Ier. 2.13.

Exod. 28.36.

Esay 49.4.

Alic. 10.4.

his memoriall,

Esay 10.19.

2.Sam.1.18.

Enormibus pec-
catis p[ro]pterea
mortis incurrit
Synod. Dordra-
cena, c. 5. artic. 5.

workes bee like *Esa's* trees, so few, *that a child may write them*, when we haue such a God, for whom we worke, will not only thinke vpon our workes, but write them vp in such royall paper as his owne Booke. Let no feare inuade vs, as if that paper could sinke, and so wee should lose our workes, for if men lose not small deeds sometime, and *Saul's* teaching but of the vse of a bow, deserued a roome in a *Chronicle*; certainly better deeds shall neuer be blasted, but God will write them and seale them vp for all eternitie. Secondly, as this word *wipe out* implies, that our good deeds are written by God, so againe it tels vs, that though they be written, yet they they may be wipt out againe, else had it beene in vaine for *Nebemiah*, and a dead request, to haue commended such a petition to the cares of God, that his workes might not bee wiped out actually, had hee not first presumed a possibility of wiping them out; For not to touch the skirts of the fierie hill, I meane the question, of falling or not falling away from iustifying faith, or imputed righteousness; A man may fall away from some part of sanctification, by a sinne of prophanenesse, for he that so sinnes, cannot be holy and vnholie in the same respect. As it is granted by all, that good men may fall into grieuous and enormous sinnes, so this instance following shewes that a contrarie act of prophanenesse must needs wipe out some part of sanctification. *Dauid* chast before, falls into adultery, wee must needs say hee lost that part of his holinesse, except we say his adulterie was holy, which no man of the leanest vnderstanding will affirme.

Now how farre, not one mortall sinne, perchance originally proceeding from infirmitie, or precipitancie may quite eate out sanctification, and so faith, as some say, (considering probably, that an habit of faith is not easily lost, but may seeme to stand with some true acts

of

The Crowne of Charitie.

II

of inward Sanctification, some being lost, as in another case, the foundation may stand, when the rooffe or a pillar of the house is false) but many severall acts of foule and wilfull sinning, without repentance, not onely *efficer*. by acts directly contrary to the habit of faith, but *demeritorij*, by acts contrary to the habits of other vertues; when a man doth *amiratus, in aqullo oculis non* sends away or casts farre from him a good conscience, as the word imports; how farre, I say, these finnes may make, or not make *naufragium fidei*, the shipwracke of faith, *I will leave upon the bosome of the Church, till it be determined*; only I desire leave to adde my poore iudgement, which is, that if this question and some others were not so rigidly stated, the diuision had not grown like *Abab* cloud from the bignesse of a mans hand to a storme. But no more of this, because my text is properly of wiping out deeds of sanctification. Secondly, because I can no more contract the whole discourse of this argument within an houre, than all the beames of the *Sunne* within a ring.

Thirdly, because in gathering herbes, I am loath to touch the wild Vine, or if I touch it, I will not gather my lap full, or if I gather it, I will not shread it into the pot of the *Sonnes* of the Prophets; I wish from the center of my heart, that the Church of *England* may not haue a wrinkle in her garment, not the least contention; for, there is a feare beates vpon my heart; that when we haue stretched all the sinewes we haue in these difficulties; we shall make but a *Flemish* reckoning of them. *Sonowen* faith, that alwayes in the dissension of the Church, the Common-wealth was also troubled; Therefore for my part, in my poore way, I shall bee readie to offer still to *Gods* people the staffe of bread, I meane the weightier things of the Law, and to keepe their braines from burning, with such subrill lightning, as this is.

C 3

Now

Iude, verse 20.

1 Tim. 1. 19.

2 Reg. 4. 39.

*L. 3. c. 5. in talis
dyxerunt Ioh.
iaphon, &c.*

My good
deeds.

Neb. 13. 10. 12.

*Cum decimas
dando & terre-
na & celestia
possis munera
promereri quare
per auaritiam
duplici benedi-
ctione te frau-
das? Aug. de
temp. ser. 215.*

מִסְדִּים
Misericordias
meas. Vulgata
misericordias
meas. Pagnin.
pietates meas.
Munus. in loc.

Gratia.

Misericordia.

Now in this phrase, *wipe not out my good deeds*, there doth further rise vp before our consideration what deeds these are; First, he speakes of one in particular, *Remember me concerning this*, which was the sustentation of the *Louiss* by the tithes of Corne, Wine, and Oyle, a worke of that grace and fauour with God, that *Nehemiah* dares begge a reward for it alone in particular. *Remember me concerning this*, Seeing by giuing of Tithes, thou maist obtaine both earthly and heauenly rewards, why doest thou by couetousnesse defraude thy selfe of a double blessing? saith Saint *Augustine*, But because this particular is drowned in the generall clause of his mercy, *To the offices of the house of God*. I only thus farre salute it, and next inuite you to his good workes in generall.

And first I bespeake your attention to the name of them; The word in the *Hebrew* signifies as much as my mercies, and so doth the *Greeke* and *Latine* render it, with others, because he did it with a free heart, as *Caetan* saith, and not for humane fauour, but for Gods glory, as *Lya* hath it; Euery mercie is a good worke, but euery good worke is not a worke of mercy. Two things make a good worke a worke of mercie: The first, is in *subiecto*, or him that worketh, when hee doth it freely without respect of glorie or carnall profit to himselfe, or others; and this is properly Grace.

The second in the obiect, or the matter, vpon which we transfer our Charity, whether it be on men, or things belonging to God or men, when they are in the iawes of Necessitie; and this is called Mercy. Both which conditions were in *Nehemiah's* workes, for he did them freely *sine rimula Ostentationis*, without the least chinke of Ostentation; and he did them mercifully, in case of necessitie; therefore his workes are not euery sort of workes, but workes dyed in a deeper graine, they are mercies; but I cannot stand to view euery scierall roome in my

Text:

Text: Time is my Master, I must subiect my selfe to him. And so I giue out from the name of these deeds, in the Originall, and come vpon the second thing which is their Attribute, They are *Good deeds*.

The workes of good men are good indeed, first, in regard of their efficient; *God*; who, not only commands them, but produceth them: *The fruit of the Spirit is Love, Joy, Peace*; Now *God*, neither commands nor produceth any thing that is faulty. Nothing from *God*, but it is good, because it is from *God*, saith *Tertullian*. Secondly, they are good in regard of the object and matter, *Thou believest that there is one God, thou doest well*; Thirdly, in regard of the forme, whence they proceed, from a good heart purified by true faith, *A good tree cannot bring forth euill fruit, as Daniel said of Abimeaz; He is a good man and commeth with good tidings*; so a good man hath good workes. Fourthly, in regard of the end; because by them men intend Gods glory, their brethrens good, and their own saluation, *If thine eye be single, thy whole body shall be full of light*; Euen as a good eye is the glory of the face, so a good intention is the glory of the action, Our righteousnesse, saith Saint *Augustine*, is a true righteousnesse, because of that end of true goodnesse, to which it is referred.

Our Aduersaries then of the Church of *Rome*, shew but the Canker in their mouthes and pens, to say and write, that wee hold good workes to bee finnes, nay, mortall finnes. For that we say may be put vp into these three conclusions. First, that Good workes done according to the conditions forenamed, are in the truth and substance of their nature, and of themselves, good, yet by accident, they are, though not finnes, yet mingled with sinne in that they passe through this channell of our corruption, these graues of our concupiscence, euen as water, of it selfe cleere, contracts corruption by running thorough a foule pipe.

Gal. 5. 22.
Nihil à Deo non bonum quia diuinum, Tertull.
de fuga in persecut. cap. 4.

Iac. 2. 19.

Mat. 7. 18.
2. Sam. 18. 37.

Mat. 6. 22.

Ipsa iusticia nostra vera est, propter veri boni finē ad quem refertur, Aug. de Ciu. Dei, l. 19. cap. 27.
Bell. de iustific. l. 4. cap. 10.
Stapf. de iustif. l. 6. c. 7. & alii.

*Pueri meritorij
Cic. in Philip. 2.*

Rom. 8. 1.

Gal. 3. 13.

*Gal. 3. 10.
D. John White
Way to the
true Church.
Digress. 37.
Docet hoc tan-
tum ad quam
perfectionem
contendendum
sit, sed non obli-
gat. Staplet. de
Iustif. l. 6. c. 1.
Soto de iustit.
l. 2. q. 5. a. 4. co. 2.*

Secondly, They are truly good, but they are not perfectly, absolutely, or meritoriously good, whereby a man may fulfill the law or deserue heauen, as our aduersaries would blazon it, for, for meritorious workes in the stiffe sense of condignitie, it was neuer embraced of old, nor yet can be, except it bee in one sense, that wee call workes meritorious, as boyes or harlots are called meritorious, which deserue rather shame or death, than a reward. Thirdly, yet doth not this accidentall mingling of our workes with sinne, nor want of this absolute perfection take away the kind or essence of our good workes. For the first: Though that Concupiscence, which blisters our good workes, bee by the law morall and in it owne nature, yet vnder Christ, a mortall sinne (for Christ destroyed no part of the morall law, *quoad obligationem obedientie & reatus*, in regard of the obligation of obedience and guilt) yet *quoad obligationem pena* in regard of the obligation of punishment; That which is mortall in it owne nature, is now not mortall, by effect through Christs death. *There is now no condemnation to them who are in Christ Iesus, who walke not after the flesh, but after the Spirit: And Christ hath redeemed vs from the Curse of the law, being made a curse for vs*; a part of which curse was, that the law bound vs to beare the punishment of euery inconformitie to her, in thought word and deed; *Cursed is euery one that continueth not in all things which are written in the booke of the law, to doe them*; but now sinnes of ignorance, infirmities, and inconsideration, are not through Gods mercie in Christ imputed to Gods children; and so doe not extinguish the workes of our true righteousness, neither make the workes loose the name of good workes, nor put the doers into a state of damnation, as a reuerend Diuine of late hath it. For though it is true that wee are bound still to a general perfection of obedience, whatsoeuer our Adversaries

ries blab to the contrarie, who still gather where it is not strawne; *Thou shalt love the Lord thy God with all thy heart, and with all thy soule, and with all thy mind,* and that hee that is bound must needs incurre a guilt by breaking his bond, yet doth not that guilt in smaller things, now through the death of Christ and Gods mercie apprehended by faith, put him into a state of damnation, because one man at the selfesame time cannot bee in a state of saluation in regard of his faith and workes that please God, and in a state of damnation, in regard of his necessarie imperfections; Water mingled with Wine doth not *tolle substantiam vini*, but *dilueret*, doth not take away the substance of wine, but weaken it; so our smaller sinnes take not away the nature of good deeds, but doe weaken them, and make them lesse perfect. Black sprinkled vpon white doth not take away the whole colour of white but onely darkens it: so our good workes are not rooted vp by our infirmities, but onely defaced and obscured. The law is like *Sampson*, with his haire cut off, it goes out to shake it selfe as before, but it hath in this case no strength to rise against vs.

Secondly, Neither doth the want of the degrees of absolute perfection take away the kinde or substance of good workes, no more than the want of a finger the being of a man; or the want of a fringe the substance of a garment. The imperfection of the worker is to be distinguished from the substance of the worke. A man that is in cutting downe a tree, with an ill axe, cuts it downe in the end, though not so neatly; and a good man is still destroying the body of sinne by obedience, though it bee with some hacking and imperfection, but I will put out this lampe and conclude. Good workes are not sinnes formally and properly taken, much lesse mortall: but of themselves and in their nature good; onely by accident mingled with euill, as appeares, euen by this one

Mat. 22. 37.

Malum per accidens non destruit bonum per se.

Lud. 16. 30.

Gradus non mutat speciem.

Heb. 13. 16.

Gen. 37. 23. 28.

ἀκαμάτως λα-
βομεν τὴν χά-
ριν ἁλλὰ διὰ
καμάτου οὐ
φουλάξαι τὴν
χάριν. Concil.
Nicaen. 1. part. 2.
cap. 31.
A. Gell. l. 5. c. 6.

Which I haue
done for the
house of God.

one thing; that they please God; *To doe good, and so com-
municate forget not, for with such sacrifices God is well
pleased.* Now it is a thing against the graine, if not blas-
phemous, to say that a worke which is properly a sinne,
should, though, by the indulgence of God, be pleasing
vnto God. But to turne mine hand from our aduersaries
to our selues, If our good deeds be good indeed, I can-
not but deeply censure them, that vnder pretence of
aduancing faith, doe deuance good workes; and because
good workes are mingled with euill, therefore to make
them cheape and contemne them, as if a man should per-
swade a beaten trauailer to seeke an vnknowne way, and
to leaue the high way, because there is a little dust in it.
What is this but to doe with Religion as *Iosephs* bre-
thren did with him, strip her of her parti-coloured coat,
her robe of righteousness, and sell her away to the *Mi-
dianites*. Let vs banish this spirituall idlenesse. Though
wee receiue grace freely, and without labour at the first,
yet wee cannot preferue it without labour: say the blef-
sed Fathers of the first *Nicene* Councell. Thy labours
proceeding from a sincere faith and to a sincere end, are
not onely good in themselves in the truth of their na-
ture; but notwithstanding their smaller cracks and im-
perfections, God will entertaine them as perfectly done,
yea, crowne them in the end, euen as the *Romans* when
they gaue the Obsidionall Crowne to one that had deli-
uered a Citie from the siege of the Enemie; made him a
Crowne of that grasse, and those flowers, where the
Citie was besieged, so will God giue vs a reward of
those workes, which wee haue done well, for the glorie
of his name, and the good of our brethren; Though per-
chance our gold want some few graines. But all this
while my Sunne hath shone through a cloud in generall,
let vs now fasten our thoughts vpon the good deeds of
Nehemiah in particular.

These

These are of two sorts, or haue a double obiect, First, those good deeds which he did *for the house of God*: Secondly, those which he did *for the offices thereof*. First, *for the house of God*.

The Temple of *Hiernsalem* was called the house of God. First, in a wider or larger sense, *ab efficiente*, *απο-ελαπτιν* as wee say, because God commanded it to be built; *Thy sonne whom I will set vpon thy throne, in thy roome, bee shall build an house vnto my Name*. Secondly, more pressely and in a closer sense, in regard of the end, or vse of this house; and that was double, First, in respect of God, who dwelt in this house, and had possession of it, that is, testified his presence more cleerly there, then else-where, both in the *Arke* of the Couenant and the Cloud; *The Lord hath chosen Sion, bee hath desired it for his habitation*. Secondly, in regard of his Seruice, Sacrifices, and Prayers, and other holy exercises being performed there by Gods people, therefore it was called the place: *where his Name should be*, I might here bury a great part of my time, about the distinction and dignitie of the house of God aboue other places, not consecrated or made ouer, to Gods seruice; but I must draw in my failes. So I trauell on from the terme of the house of God, to place mine eyes vpon the liberalitie of *Nebemiah* to this house.

Vpon this house, besides his flaming zeale in repaying it, and the wall about it, he gaue with a full hand to the enriching of it *a thousand drammes of gold, fiftie Basons, fine hundred and thirtie Priests garments*; a rich example for euery able man to put vp vnto his consideration, it being a holy good worke, to doe good to Gods house: *Blessed be the Lord God of our Fathers, which hath put such a thing, as this in the Kings heart, to beautifie the house of the Lord which is in Hiernsalem*. They that build only the walls of *Hiernsalem*, yet are curiously registered

1. Reg. 5. 5.

1. Reg. 8. 6. 11.
Psal. 132. 13.

1. Reg. 3. 19.

Nchem. 7. 70.

Ezra 7. 27.

Neb. 3. 5, 8, 9, 17
22, 31.

Sulpit. Senerius,
bist. sac. 1. 2.

Egnat. exempl.
l. 1. c. 1. Baron.
ann. 334. num.
62. exaltis Sil-
uestri.

Psal. 79. 1.

Plut. in Timo-
leonte.

Leu. 14. 40.

Conueniat me
Ianius iratus
qua uelit fronte
Tertull. Apol-
log. c. 28.

in the *Scripture*, by the places which they repaired, by their names, yea, by their conditions; for some were Noblemen, some Gouvernours, some Leuits, some Priests, some Apothecaries, some Gold-smiths, some Merchants.

Darius had three *Hebrew* young men, the Squires of his body, one among the rest, by his wisdom drew both the Kings affection and admiration vpon himselfe; where vpon *Darius* bade him one day, Aske of him what hee would and he should haue it, He answered, that he desired nothing, but that *Hiernsalem* might bee rebuilt againe.

And Fame reports of *Constantine*, that in the erecting of a *Church* at *Rome*, he himselfe carried out twelue baskets of earth vpon his owne shoulders, as appeareth by the foundation of the Church.

What strangers then are they to this *Charitie of Nebemiah*, who either demolish holy places, or through sloth and couetousnesse suffer them to fall? Sure this is no *Christian*, but a right heathenish trick. *O God, the Heathen are come into thine inheritance, thy holy Temple haue they defiled, they haue laid Hiernsalem on heapes*, nay, the Heathen would neuer doe that to the Temples of the false Gods, that wee *Christians* doe to the houses of the true God, for they hated and fled from all sacrilegious persons. Were the *Church* leprous, wee could doe no more, then plucke out the stones, as they did in the old Law; in a Leprous house, nay, they would not, euen in such a house plucke out all the stones, as they doe in Churches, but only such as were Leprous; Well let *Ianus* in his anger looke vpon me with either of his faces; (to borrow *Tertullians* words) yet I will euer proclaime, that, *Next* to the iniurie done against the temple of mans body, there can be no greater iniury then that which is done against the bodie of the Temple: And I wish that
all

all sacrilegious persons, might feele the whip vpon their conscience, which sometime *Calfas* felt, who after the robbing of many Churches, hearing one day that place of *Esay* read, *We vnto them that saye house to house, that lay field to field, till there be no place that they may be placed alone in the midst of the earth;* cried out immediately, *Ua mihi & filijs meis,* woe be to mee and my children.

Secondly, Neither can they find in their hearts to bee on *Nebemiahs* side, who, in their hearts regard no Temple; nor any publicke place consigned to Gods seruice, but build them as it were *gromes on every high bill, and vnder every greene tree;* Or if they bee in the Temple, behaue themselves there as reuerently, as in a Stable, worse than euer *Hirams* brazen Oxen; whose hinder parts were not to be seene in the Temple for modestie, but these mens Religion is rudenesse; as if Religion were best clad in a fooles coate; Lustily may wee complaine with Saint *Chrysostome*, In the Primitiue Church houses were Churches, but now Churches are as houses, nay, worse then houses. But *manum de tabula*, I will put vp my pensill and conclude this point with that of *Tertullian*. Rise vp O Truth, and breake from thy patience, and interpret thy selfe, thy Scriptures, which custome knowes not; Neuer can that mans hand bee liberall to the Temple, that doth not first in his heart, *fauour the dust of the Temple.*

But now as the fairest house without a light, is worth little, nay hath no roome in our estimation, so the fairest Church without a Minister. Therefore *Nebemiah* was not onely liberall to besprinkle *the house of God*, but *the Offices thereof* with his mercie: Hee appointed the Porters, the Singers, and the Leuites, yea a maintenance for them, without which the Priest-hood can no more stand then a plant without iuyce. And here wee haue found another fresh spring of his bountie: It is one of

Ex. 5. 8.

Gregor. Turon.
lib. 4. cap. 24.

1 Reg. 14. 23.

1 Reg. 7. 25.

τότοις αἰσιναι,
ἐκκαλῶσαι ὅσας;
νυνὶ δὲ, καὶ ἡ ἐκ-
καλῶσα, οὐκ ἔστι;
μᾶλλον δὲ, καὶ
οὐκ ἔστι χριστὸς.
Chrys. in 1 Cor.

14. hom. 36.

Exurge veritas
& quasi de pati-
entia crumpe,

Ipse Scripturas
tuas interpreta-
re, quoniam non no-
uit consuetudo.

Tertull. de ve-
land. virginibus
cap. 3.

Psal. 103. 7. 4.

And the offices
thereof.

Neh. 7. 1. &

13. 10.

Deut. 32. 39.

Mat. 10. 41.

ἡμῶν τῇ Ἰου-
 χῇ πρὸς τὸ ἄ-
 γαθόν ἐλπίτω.
 ffidor. Pelus.
 1. 4. ep. 135
 2. Chr. 31. 4.

Qua sunt ad
 finem, quanto ei
 propinquiora
 tanto meliora.
 Aqu. 22. qu. 81.
 a. 6.

Num. 17. 2.

his good deeds, and our president, to let part of our mercie fall vpon the Ministers of God; were not this work a welcome and an acceptable worke to God, hee would neuer haue set so strong a guard vpon the contrarie. *Take heed to thy selfe, that thou forsake not the Levite, as long as thou livest vpon the earth.* Christ saith, *Hee that receiues a Prophet in the name of a Prophet,* that is, as the Father expounds it, not for indirect ends, but with a naked heart, looking to religion and goodnesse *shall receiue a Prophets reward.*

Thus *Hezekiah* commanded to *giue the portion of the Priests*, the schedule or reason is annexed *That they might be encouraged in the Law of the Lord.* It is a laudable Charitie and such as deserues the siluer pen, to still the crying bowels of the poore; yet if wee will lend credence to *Aquinas*; That of those workes which are ordained to one end as the glorie of God, those are best which draw neereſt to the end, then must it needes follow, and weigh downe this consequence, that the workes where-by Gods worship is maintained, because they do more directly and immediately tend to Gods glorie, doe deserue a larger table of commendation, then ordinarie charitie to the poore. They that annoint the skirts of Aarons Garments, and they that annoint Aarons head, doe both repose their charitie in Gods hand; only those repose it in Gods left hand, these in his right; patdon my zeale I pray you, if I seeme to scotch one side more then an other, that Aarons rod may, if not flourish aboue the rest of the rods of Israell, yet flourish together with the rest. I speake not to take away the least threed from the poore; but as it happens sometime, that euen the faireſt coats of Armes may haue some barre or defect so may charitie to the poore (if it bee with a contempt of the maintenance of Gods seruice) loose, if not the Principall, yet some part of the Interest of her commendation.

dation. Neither doe I here serue our owne cause, to call vpon the maintenance of our persons, without the seruice of God; but it is Gods cause that giues fire to this discourse, For I could wish that the arke of Gods worship might neuer shake, but God forbid that it should bee ouerthrowne. In Gods cause, I dare throw a stone of reproofe against the face of such as care not for the demolishing of Gods publick worship, so euery *Micab* may haue a wandring *Leuite* in his owne house.

Iudg. 17. 10.

And to this purpose it is, that they seeke out stains in our coates, and in the publike Officers of the Church (as it is an easie thing to finde a spot in blacke) and being found, they wash them so oft in Nitre and Fullers Sope, that in the end these garments are almost worne to rags. Well I say, *If he that neglects to heare the Church, must bee vnto vs as a Heathen man, or a Publican*, hee that robs the Church is worse then a Heathen or a Publican; to curtall the garments of the seruant of the most high God, deserues no better a reward; the that which *Bambai* the King of the *Gothes* gaue to *Paulus Gracius* the Church-robber to crowne him with a Crowne of Pitch. Let such men conuent themselues before their owne vnderstanding; and they shall plainly see a direct tract of just feare in these sacrilegious actions, namely, that he that alters Gods Decree concerning his seruice, many times rowles himselfe into the same iudgement, which Hee incurred, that altered *Cyrus* his word, concerning his bountie to *Hierusalem*, which was; that a piece of timber out of his owne house should bee his ruine. But now to seale vp this point. In *Spain* of old, they that brought in the Euening Lights, cried *Vincamus*, Let vs Overcome; as if the very light should inflame them vnto Victory: so now haue we *Nebemias* for a Light, I as your Seruant present this Light vnto you, and exhort you with all the bloud I haue *Vincamus*, Let vs overcome, Let vs over-

Matth. 18. 7.

Fulgor. l. 1. c. 2.

Ezra. 6. 11.

Ammian. Marcell. l. 16.

come, I say, our Hardnesse with Liberalitie to Gods seruice, that *God may remember vs concerning this, and neuer wipe out the good deedes wee haue done to the house of our God, and the offices thereof.*

Thus hauing lodged the colours and run out the matter of *Nebemiab* Prayer, the manner of it, now attends your consideration, wound vp in this familiar tearme, *My God.* But the houre is declined; and seeing I haue already compelled you a mile, I will not compell you twaine; And the rather not in this point, because the matter of the Prayer, was the principall Land-marke or Beacon at which I aymed at this time, the manner, at least wise, this manner of familiar Prayer, is no ingredient into the essence of Prayer, but a degree of perfection in Prayer. Therefore *præternavigabis oratio* I will faile by it, and onely now retriue some few things spoken by way of conclusion, vnlade my ship perfectly, and put her vp into the creeke.

Conclus.
Plin. l. 10. c. 3.

Your cares haue receiued this day the steely confidence of *Nebemiab*, how like a true Eagle, he durst looke vpon the *Sunne of righteousness*, and aske a reward, I haue led you likewise to the golden anchor of his confidence, *His good deeds*: which with her two teeth, layeth fast hold vpon his Charity *to the house of God, and to the offices thereof.* No sweeter friend, no better companion, then a good conscience; nor no better deedes in the World to warme the conscience with a comfortable hope, then these two.

Ind. 17. 13.

Micah the Idolater treasured vp to himselfe a sweete content, by but an appearance of one of these actions; *Now know I that the Lord will doe mee good, seeing I haue a Lewise to my Priest,* what then remaynes, but that wee transforme our selues into this example? Let not our Aduersaries grind the face of our Religion, to say Religion and Charitie were at one time thrust out of

of this Kingdome: Though wee haue sent them their Religion, yet wee haue kept (and my hope yet liues) shall keepe their Charitie. For what is wealth, without the true vse of it? no more then those ornaments about the neckes of the *Midianites* Camels; the poore beasts possessed them without vnderstan ling, and strait-skind rich men possesse their wealth without true comfort. If there be any difference, here it is, that those Jewels were bound to the Camels, but rich men more basely are bound to their wealth. Againe, how quickly may death snatch vs away, as in a whirlwind, as hee snatcht away the rich man in a night, from his barne doores, who sung a *requiem* to his owne soule, but neuer askt himselfe, in what posture other mens states stood. Euen as a brooke, with a fall of raine waters, swells, and as if it were proud of his late increase, makes a noyse, nay, runnes here and there, to shew it selfe till by running it hath runne out all that euer it had: Euen so some rich men, vpon some fall of wealth begin to swell, as if they were little Seas; then make a noyse of ostentation, and because they haue but one tongue of their owne, they get the Echo of Flatterers; they ouer-flow the lower grounds, that is the poore, and spread their names in text Letters of bloud; in the end, after some short noyse, as the brooke leaues nothing, but mire; so leaue they nothing at their death to themselues, but confusion before God and men. And now to bury all the ashes of this Sacrifice at the foot of the Altar, and to end my text, This is the common Sewer into which all humane vanitie runnes: as *Iulian* said when hee was taken in to bee *Emperour* with *Constantius*, and some vnexpected mischiefe dropt vpon him. That he got nothing by his aduancement, but only to dye with more trouble; so this estate followes many times those that haue estate, namely that Wealth abused yeelds no better crop then sowre weeds

Iud. 9. 24.

*Sicut torrens a-
quis pluuialibus
redundat per-
strepit, currit &
currendo decur-
rit: sic est omnis
iste cur suo mor-
talitatis.* Aug.
in Psal. 109.

*Nihilò se plus
affectum quam
ut occupator
intervet Amm.
Marcel. l. 15.*

Pro. 14. 32.

Hos. 14. 2.

weeds of discontent; to make a mans death bitter; Where as the good mans death, is like Musicke, though it consist of Sharps, yet it ends in a Diapason, and with a sweet close; *The righteous hath hope in his death*, Nay both in life and in death as the Prophet speaketh, dareth to take words with him, and say, *Remember mee, O my God, concerning this; and wipe not out my good deeds, which I haue done for the house of my God, and for the offices thereof.*

And so I fall downe from the Text to the occasion.

In all that whole row of solemnities, which men obserue on earth, there is none more powerfull to let downe the heart of man, then the solemnitie of funeralls; our Churches mourne; our houses mourne; wee our selues mourne, yea the very aire by a kind of repercussion of blacknesse, seemes it selfe to be black; and mournes.

Iob. 29. 3.

Buxtorf. Sina
Ind. 6. 11.

The death of man in generall, is able to make our Sorrowes runne; what pittie is it that hee that euen now was Monarch of the aire; to breathe where hee listeth, should by and by haue his lungs stopt with dust, and bee lockt vp well-nigh for euer, in the breathlesse earth? That he that had *Gods candle shining vpon his head* euen now, should presently lay his head vpon the fable pillow of the bed of darknesse? That hee that kept the best companie with men, should by and by haue no other companie but with wormes? If the Iewes in the feast of reconciliation thinke the swealing of a candle ominous; what may wee thinke of the dying of a man? Certainly, if wee blow vp this powder into our heads, it will awake vs from our Lethargie; specially such, who take vp this consideration withall, that the same death that slue their brother, may next tread vpon their heeles.

But aboue all things my iudgement runnes this way, that the death of good men, should make our vaines cold; when an ordinarie man breaks rank and dyes, there falls

falls a vapour, but when a good man dyes, there falls a Starre: when the *Israelites* shooke off *Egypt*, and departed, they robde the *Egyptians*; and when a good man shakes off the world he robs the world. Such was the death of this thrice-worthy and euer-renowned *Gentleman, Master Richard Fisburne*, whom death too soone for vs, though too late for himselfe, hath with an *Habemus corpus*, remoued into another world; So sowre is the remembrance of it that my Prayers are rising still, that his death with other good men, may not be a lightning, before a great thunder, and that the losing of such corner stones may not perish the whole building. But before I spinne out the particulars of his vertues, I must first shape some Apologic, for my selfe and my dead friend of neuer-dying memory: On my part, some mens thoughts may bubble vp within them, and imagine that I speake for my fee. Others out of a gloomy suspition may conceiue, that there might some desire start from him, to haue his Sepulchre whited after his death; and this commendation painted vpon it, but I will put in myne answere. First, for that imputation that may bee rolled vpon me; I doe professe with an vntainted heart, that though I haue as good a cause, as a poore man can haue to dote vpon the remembrance of my friend, yet shall not any sinister end, set my tongue on worke; further then the truth commands me.

For him hauing now no relike of him, but only his *Remembrance*, (which is no more to a friend himselfe, then a shadow to the bodie) I will euer defend it, and keepe his name bright, from the rust of contradiction; yea, I should slay mine owne conscience, if I should not wipe out the least imputation that is cast vpon him. Hee did diuers times, both in the beginning of his sicknesse and towards the end, grate vpon the abuse of this custome of ouer-spicing the dead in large commendation; and in-

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treated

treated me, yea, with some flashes of importunitie that I would performe this last office of Preaching for him, but speake nothing of him; And indeed had it not beene, that by my silence I should haue maymed the common expectation, his honour, and your example; I had turned these wordes into sighes, and haue imposed this dutie vpon mine eyes, and not vpon my tongue. But who can part with so good a man, so sweet a friend, in so rude a manner, as to say nothing? If I must needs therefore erre one way (as in these occasions commonly the wind stands in our faces, and our actions returne vpon vs againe) I will rather be immodest in denying the modesty of my friend, then vnthankfull in denying mine owne duty; And so I breake away from the Apologie to the matter.

This brother of ours deceased, was by birth a Gentleman of the Towne of *Huntington*, cut out of no meane quarrie, borne of a good house, what the strength of his education was, and how hee was translated out of Nature, into Grace, shined cleerly in the vertues, lent him by God when more yeeres fell vpon him. Commonly the heate of good institution which is put into a child young, glowes in him little or much, while hee hath a day to runne through in this life; And as many times the Husband-man, that hath the eye of experience, will giue a faire ghesse of the whole day, by the morning: so many times to a man of a fresh sight youth is an Optick-glasse to discouer afarre off, the sequell of many yeeres; After that hee was well inlayed by his education, God hauing endowed him with excellent parts of Nature, hee was transplanted into the seruice of a Noble *Countesse* in this Kingdome, where (as the fairest flowres haue oftentimes the faintest smells) he did not long like the candied happinesse of the Court. From thence therefore hee tooke his way into the Ciitie, and became seruant to a

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Gentleman of full esteeme and credit *Sir Baptist Hicke,* now *Knight and Baronet*, from whose owne mouth I heard it with what diligence and faithfulness, euen for many yeeres together, hee disindented and discharged himselfe of that seruice.

For his vnderstanding, so much as might lye within the compasse of an ordinary braine :

Fame it selfe could scarce lie of him; which knowledge of his he often watred with assiduous reading professing in his sickness, the large comforts he had culled to himselfe out of those houres laid by for his priuate studies. And this was ascertain'd afterwards, by a Booke in *folio*, which bare the collections which he had fisht out of diuers Bookes of *Diminitie, Historie*, and the like. Besides by the voice of reason, it is commonly true, that hee that is prouident in his youth, is rich in his age, so he that is studious of good things in his former yeeres, is all comfort in his death.

Hee was an affable man, Hee that looked but vpon his face, might haue scene goodnesse and courtesie looke out of his eyes. If a poore man, whose hopes perchance, lay a bleeding, had, had any request to haue aduanced vnto him; he carried such a dew in his lippes, and answers, that he would haue breathed, as it were another life in his face. His gestures so without all specks of offence, & iniurie, as that he deserued the name which *Nicholas* the third had for his modestie, to bee called *Compositum*, A man well composed, This was that which made him *Lord* of so many hearts. Scarce was there a man within the compasse of our memory, that euer wonne himselfe more loue in his health, more Prayers in his sickness, more lamentation after his death. Hee was a iust man in his words, yea, in his actions (for his actions did second his words) He professed vpon his last bed, euen on his death-bed where euery man speaks, with an vnmasked con-

*Pet. Martyr.
M. Perkins, &c.*

*Polsteran. An-
thropolog. l. 22.*

Iac. Typot. symb.
Princ. tom. 2.

science, that to his knowledge, he had not gotten any part of his goods iniustly. O blessed example! O rare president! In the large list of many Ages, but one man, euen *Aristides*, reacht the name of a Iust man; I could wish that the Embleme, which sometimes *Ferdinand Count Palatine of Rhine*, made, might be set vpon our shop-walls, and Counting-houses, which was, The Picture of Iustice, taking her leaue of the World, and sitting vpon a *Dolbin*, with a Ballance in her hand, and these three words written about her, *Cognosce, Elige, Matura*, Know, Choofe, Make haste, Know that Iustice is incorrupted, Choofe that which is iust, Make haste, lest by a momentany sinne, thou bind thy selfe in cuerlasting punishment. He was a religious man in priuate, His manner was, Before he would dip his hand in any publicke worldly action, his Prayers should first lead him out of doores. For his vnderstanding fauoured him so farre, as to know that it was Prayer, that like *Rababs* Scarlet Threed in her window, gaue defence to our houses, our persons, and all.

He was religious in publicke, Hee was a frequent, reuerent, attentive, and impartiall Auditor of the Word. He was none of the *Peripatetick* Professors, who haue a walking Religion, from one Church to another: and from their owne ordinary Pastor to a worse; much like the silly-hearted *Doues*, that for no reason leaue the common Doue-house, and build perchance in the next place they see, *Barne* or *Steeple*. O the strangenes of these times! Religion, which was wont to haue but one face, is now a monster; and hath many. Nay, there are some Ministers, that haue so much stout blood in their veines, that they start not, to giue the people this sowre milke, some indirectly, some directly, that this Sin to leaue their own Pastors, is a part of *Religion*. Indirectly at mens tables, where euery Chaire is a Pulpit, they play vnder board and teach by

it, by casting a foame vpon their Brethrens names; and so draw all the water to their owne Mills. Nay directly, euen in the sacred ground of Pulpits, some dash through all manner of waters, and by brinish declamations against others, wind all the best Threed vpon their owne Clues; Insomuch that the Prophet's words whip our times, as well as his owne, *The Prophets prophesie falsely, and the Priests beare rule, by their meanes, and my people lone to haue it so, and what will yee doe in the end thereof?* I sweate not now, in hatred of any mans person, nor to besmoake the weakest labours of any man, with the least preiudice, specially when they fall from a sincere heart, But yet I hate Hypocrisie, as Hell it selfe; when a man for an ell of Lawne, more or lesse, or a siluer Cup at a *Christning*, or hope of some Legacie at a mans death, shall vniwind his tongue, this way and that way, and euen rocke any cradle, as we say, though of a bastard, to fill his owne Cisterne with some water.

Ier. 5. 31.

Shall the Disciples in a priuate house eate any temporall food set before them, and shall not the people in Gods House eate the spirituall foode that is offered them?

Luc. 10. 7.

Shall euery man haue his owne set house, to eate and drinke in, and shall Religion haue no certaine house to dwell in? I aske a man (if he haue the temple of his soule in his conscience, not in his phantasie) will hee say with a broad forehead that a Minister is bound to preach, and can hee say with narrow lips that the people are not bound to heare? Is it the ordinance of God, euen in the court of their owne iudgements, that a Minister should preach, and doth not the same impregnable Ordinance lay hold on the people to yeeld their eares? Let them weaue this web a little closer; It is a booke-case in the Scripture, *They that resist the ordinance of God, shall receive to themselves damnation.* Yea but they grundle

1. Cor. 11. 32.

Rom. 13. 2.

Rom. 3. 8.

Rom. 1. 16:

Phil. 1. 18.

and say they cannot edifie, and what then? *Shall wee doe euill that good may come?* Againe, to cut a little nearer the hoofe, it wants scarce a haire breadth of blasphemie to say this, that they cannot edifie; For edification, being a worke of the spirit, is claipt to no certaine persons or gifts; how powerfull soeuer in working vpon the affections; but to the Ministerie in generall, The Gospell in generall, in whatsoeuer Minister it is, it is the *power of God to saluation*, as the light in the Sunne is the same, in a cottage, as in a Palace. And Saint Paul saith, *Notwithstanding euery way, whether in pretence, or in truth, Christ is preached, I therein reioyce and will reioyce.* Thirdly, thou brayest yet, and sayest, thou canst not edifie, perchance the fault lyes in thine owne bones; either thou hast not prepared thy selfe by prayer and repentance, or else thou art laden with a preiudice against the Preacher or else thou resignest thyselfe ouer to wandring thoughts and then no maruell, if hee that is stopt at the heart, cannot breathe freely, and hee that hath an vnprepared, a preiudiciall, and an vnstable soule, cannot edifie. Lastly, though God hath opened the people a doore of libertie, to iudge of the doctrine of the Prophets, by the Scriptures, in things fundamentall and plaine, yet from what coast came their power or art to iudge of the gifts of the Prophets; whether by them they are able to edifie or no. Specially in one thing I am sure, that their iudgement breakes not euen, who set a price on euery Preacher, not by his knowledge but by his zeale.

If edification be no more then building, surely, hee that hath least skill is the worst builder, but I craue pardon, that I haue throwne away so much time to cut this weed so neere the ground. Let euery man looke to his owne hearth that the Sunne put not out his fire, nor his zeale his knowledge. To mee, it sounds all one, for a man to leaue his Pastour, and for a child to leaue his Father

ther. So to re-salute the occasion againe, Hee was a charitable man, charitable in his life time, while his health followed him, charitable when sicknesse arrested him, charitable in priuate. He washed the feet of many poore and was ready as occasions were put vp vnto him by others, to reare vp all the children of Necessitie with his mercie; Nay he was not drie-handed to some Hospitals in priuate before his death, but blessed those dead bones with his charitie, and obtained the name of a mercifull man, as the chiefe Captaine obtained his freedome with round summes of money? O beautifull charitie! The closest day the greatest heate, and the water that runnes vnder the earth is euer the purest; secret charitie open vertue, *Thy Father which seeth in secret, shall reward thee openly.*

Mat. 23. 38.

Mat. 6. 6.

Hee was charitable in publicke, and that not in handfulls, but in sheaues, I shall remonstrate to you not a table onely, but a field of mercy, not a paper, but a book of good workes; euen so large, that without the helpe of a Catalogue, my memorie would stagger in the rehearsing of them. It is ordinarie, that no man almost doth all the good which another man remembers, but it is rare that a man should not remember all the good which another man doth. I might here enterlace the Legacies of Nature, which hee powred into his kindreds laps; as sometimes *Boaz*, powred into *Ruths* vaile fixe measures of corne: for, euen for this one principall beame of charitie, I may translate that saying of the *Canticles* from thence, to this place; *Wee haue a little sister and shee hath no breasts; what shall wee doe for our sister in the day, when shee shall be spoken for? If shee bee a wall, we will build vpon her a Palace of silver: and if shee be a dowe, we will enclose her with boards of Cedar.*

Ruth 3. 15.

Cant. 8. 3, 9.

One thing there is, the remembrance of which I cannot leaue behind mee; and (to behead all vnnecessarie

ric

Une vogue de
saur. Prouerb
Gallic.

rie circumstances) it was thus, A friend of his one day infused into him this particular, that in such a place, there was a Gentlewoman attending vpon a Lady of good qualitie, who by meere chance hearing the name of *Fisburne* in discourse at that time, presently conceived, that he was her kinsman, and with a winged desire instantly addressed her selfe to know the place where hee dwelt; and so for that time put vp her desires againe. This Narration arriuing with Master *Fisburne*, he with a strong gale of affection, beares now toward the place of this Gentlewomans abode; and there descrying this truth by liuely circumstances, that shee was a stemme of the same tree of alliance with himselfe; for that time most courteously entreated her, after, presented her with no meane present, shortly gathered her home to his owne, and while breath was with him, nourisht her with respect and bountie; and when hee was with the good *Samaritan* to leaue the Inne of this body, placed that care of her vpon his deare and worthy Partner, and Executor; and with a blessed hand cast a thousand pound vpon her. But I must sup vp many things with a short breath.

I might here likewise dish out his Legacies of thankfulnessse to his Master, and all his Masters chiefe Allies, and to many other friends, and that not with a narrow hand, which very thing is not barren of his praise neither; For hee that is vnthankfull is not a Christian, is not a man, no not so good as a beast; but a very dung-hill, on which if you cast neuer so sweet odours, yet it will send you euill for good: I might here adde more links to this discourse; and speake of his Legacies of loue, which he deriued vpon his seruants; his memorie not ouer-leaping one that had bene with him, euen from seuen yeares before his death. Giuing, to some tenne pounds, to some fiftie pounds, to some an hundred

hundred pounds, to some two hundred pounds apiece, a worke that hath the face of Charitie vpon it, as well as the other; But I must driue on a little faster, to his weightier workes of mercie. To the Poore, and to the Church.

First, he laid his hands vpon the poore, and gaue,
To the poore of *Christs* Hospitall a thousand Markes.
To the Hospitall of *Bridewell*, two hundred pounds.
To Saint *Bartholomewes* Hospitall, a hundred pounds.
To Saint *Thomas* his Hospitall, a hundred pounds.

Item, To the *Mercers* a thousand pound for five young men of that Cōpany, two hundred pounds apiece for five yeeres together *gratis*, & so from one to another for euer.

Item, To the Poore of Saint *Bartholomewes* where hee liued, five hundred pounds to purchase five and twentie pounds a yeere for euer.

Item, To Saint *Betolphs* Bishopsgate; To Saint *Giles* Cripplegate; To Saint *Leonards* Shoreditch, To Saint *Mary* White-chappell, To Saint *Sapulchres* Parish, twentie pounds for sixtie poore men.

Item, To the *Mercers* a thousand pounds more, to purchase fiftie pounds *per annum*, for thirtie poore brethren, or Widdowes of that Company, to be bestowed in Gownes; Shirts, Hose, and Shooes, euery *Michaelmasse* for euer.

Item, He gaue to the poore of *Huntington*; where hee was borne, two thousand pounds for Almes-houses, Lecture, or Schoole, which they most needed, one hundred pounds *per annum*, for euer.

Item, He gaue to the poore of *Coxall* in *Essex*, fiftie pounds.

He gaue to Prisoners, To *Ludgate*, the two *Compters*, *Bedlam*, and the *Fleet*, a hundred and fiftie pounds, thirtie pounds apiece.

To the *Kings Bench* and *Marshallses*, forty pounds, twenty pounds apiece.

He next turned the right eye of his Charitie vpon the Church and Gods Seruice : As for Sermons at *Mercers* Chappell, from the first Sunday in *Michaelmas* Tearme, every Sunday, to the first Sunday in *Leis* (except those that fall out in the twelue dayes of *Christmasse*) five hundred pounds to purchase five and twenty pounds *per annum*, for euer.

Item, He hath giuen five hundred pounds to purchase five and twentie pounds a yeere for euer, for a Lecture to be read at Saint *Bartholomewes* where hee liued, on the Weeke day.

Hee hath giuen two thousand eight hundred pounds, to buy in certaine Impropriations, in some *Northerne* Counties, where there is least preaching.

Next his Charitie came vpon the Ministers, first, hee gaue to sixe by name, the summe in all three hundred and thirtie pounds.

Item, He gaue twentie Preachers beneficed in *London*, whose Liuinge were of small value, foure hundred pounds, twentie pounds apiece.

Item, Hee gaue to twentie vnbeneficed Preachers in *London*, foure hundred pounds, twentie pounds apiece.

Here is a faire banke of Charitie ; In all it amounts to the summe of 10726. pounds thirteene shillings and foure pence. Besides that which hee conferred vpon his Company, Kindred, Friends, and Seruants, which runs out to wel-nigh five thousand pounds more. O the large armes of Charitie ! And withall, one notable thing which stayes my consideration vpon it : That in all this Magazine of bountie, he hath not made *Vsurie* his Executor as some doe ; Hee would not that his Workes of Charitie should grow out of the blacke roote of *Vsurie*, but that Land should bee purchased for the perpetuating of them.

But to turne in againe one short turne to these Mercies,

cies, what cost of words is able sufficiently to expresse them? I confesse, I want one part of an Oratour which is words, yet I want not altogether the other, which is goodnesse; therefore, I must needs with *Dorcus* her Widowes, at the least shew the Coats & Garments of mercy which he gaue. Nay, I will blow this coale a little more, and adde, If God made houses vpon earth for the Mid-wiues of *Egypt*, for their mercie, surely God hath made him a house in Heauen for his mercy; and we haue cause to build him some Monument of his memory. Blessed be that mercy which betakes it selfe into the Bowels of the *Poore*, to lodge there! Happy those hands, which drop such Myrrhe! Let the Poore be your Altars, whereon these Sacrifices are to be offered; And as *Rababs* house was saued by the Scarlet Threed, so shall your workes be the meanes of the sauing of you, they shall bee as the Angels were to *Lazarus*, to receiue you into euclasting habitations. Let your Charitie shine vpon the sicke; Get you within the shadow of this example, as sometimes they did within the shadow of *Peter*, and there cure that ouer-salt desire, You haue in getting; that as Fame gaue out of *Constantine*, that he opened mens mouthes, but *Constantinus* filled them; so may this honour euer dwell with you, you worthy Citizens, that your Fathers opened the mouth of the poore, but you filled them.

Let the Prisoners likewise feeble the soft hands of your mercie. Libertie is a thing which the very beasts desire: A Prisoner hath few friends, scarce his owne Parents are his friends. Therefore, as curious Grauers looke sometimes vpon Greene Flyes, to recollect their scattered flight againe: So let the sighes of the poore Prisoners come before you and place your eyes vpon them, that you may worke out that curious worke of your saluation with more comfort.

And let the Ministers coates haue a little more wooll

*Orator est vir
bonus dicendi
peritus, Isidor.
Etymol. li. 2. c. 3.
A. 19. 39.*

Exod. 1. 17.

Cant. 5. 5.

Iosh. 2. 18.

*Bibulam ani-
mam sanguis
ambitionis occu-
pat, Cypr. prolog.
in sermones.
Proximorum
aperuit fauces
Constantinus,
saginasuit Con-
stantius, Am-
mian. Marcell.
lib. 16.*

*Quid tam po-
pulare quam li-
bertas, quam &
à bestiis expeti
videmus, Cic. de
lege Agraria
orat. 2.*

*Isidor. Etymo-
log. lib. 6. cap. 10.*

vpon them; too often brushing makes them thred-bare, This deceased Gentleman, he giues you ayme; scarce any man within the list of our memory, who shewed more true life of affection to the Ministers then hee. I will demonstrate vnto you the whole Picture of his mercie in this kind by one line.

A certaine Minister in this City, making sure to the worthy Societie of the *Mercers*, for the renewing of a Lease of a house, in which the said Minister dwelt; The Company allowed him this answere, that hee should haue his desire, with condition of paying fiftie pounds for a fine. The graue Minister professing his inabilitie to this sūme, the heart of this deceased Gentleman did so runne ouer with compassion that presently hee suggested into the care of a faithfull friend of that Ministers, that he out of his owne purse would pay that fine for him: which being not suddenly accomplisht, through some other occasions interleaping, at his death he firmed it, and gaue him fiftie pounds for that purpose.

But I haste to that Princely worke of his Charitie, in recalling Impropropriations to the Church, where because words are many times like smels, which doe not nourish, but onely refresh; and that we speake often to the winde, not to the hearts of men. I desire you in our Saviours owne accent, *who hath eares to heare let him heare.*

Matth. 13. 9.

Shall we prouide for mens bodies and not for their soules? Shall wee looke to the rooffe and not to the Principall? Will we not commit the cure of a finger to an vnskilfull Surgeon, and shal we commit mens soules to vnlearned Ministers? hath Christ redeemed the soules of men with his heart bloud (one drop of which carries more worth then a thousand worlds) and haue wee such broad and wide consciences as to suffer a man that hath but foure pounds a yeere, to sell a thousand soules to the Deuill, for scarce so many pence? I will not open the wrong vaine,

veine, to dispute now the ciuill right that Laymen haue to Tithes; Neither can I now dispute the diuine right of Tithes, against which some haue written rather, least they might not write at all, then write the truth and haue thrust their flesh-hookes into other mens pots. I dare trust the records of mine owne reading in one thing there is no diuine right to put holy flesh into euery garment, nor to giue Tithes to Lay men; Therefore I could wish to lay this burden vpon my friends, nay my enemies not to snatch these coales from off Gods altar, but to let the *Scrappins* only doe this.

And if such a man haue this consecrated gold in his tent that hee cannot, being ouer-mastred by Necessitie well leaue it; I would bee his Authour to perswade him to waue the tenth sheaue of his tenth, and to pinch himselfe rather then God, in providing a sufficient Minister; yea I would to God I could perswade some rich men, though they haue not wet their feet in this sacred oyle, yet not to take vp their standing there onely, to doe no harme but to helpe by their mercie, that the Church may run vpon her owne wheelles againe. As God breathed counsell on *David* when he should heare the sound of a going in the tops of the Mulberrie trees, then to bestir himselfe against the *Philistines*, so I vpon you, that you by the sound of the feet of this Gentleman and others (the remembrance of sheir charitie in this kind) would rank your thoughts in that file, to root out this Ark-robbing *Philistine*, Sacriledge. If robbery of a common house, and piracie of a ship of ordinary fraught, make our blood boile within vs; what may the robberie of Gods house, and the piracie of the Ship, where Christ is, doe? But now to steere my discourse to you of this worthy and famous Companie of the Mercers, whose care this Gentleman hath borrowed, as the Prophets widdow did her vessels to receiue this oyle for others; let me returue you

*Potius ne non
scriberent, quam
ut vera scriberent.*

2. Sam. 22.

1. Sam. 6. 9.

his owne words in his owne will, which hee bequeathed you, together with his Charitie. *And I heartily entreat the said Wardens, and Commonaltie for Gods sake that they will be carefull from time to time, to make choise of such as be well knowne to be honest, discreet, and learned men, fearing God, and painfull in their Ministerie, that by their life and doctrine they may winne many soules to Christ Iesus.* Oh what words are here? not words but goods. What heart so hard-skind where these words cannot enter? I am already season'd with an opinion of this Societie, that you will doe all this. If hee had onely said, for his owne sake and not for Gods sake, yet you would neuer haue wounded your reputations to haue neglected his desire. As there was a double mercie reigned in him, not onely to giue, but to be carefull that that which hee had giuen, might runne in the right Channell, so let a double care euer accompanie you in your meeting about this occasion, that *the Arke may goe by the way of his owne coast to Bethshemesh*; Mine owne experience characters thus much to mee, that when the presentations of these new-borne Benefices shall bee deuolued vpon you, that many wandring Doues will flie to your Arke; and that the Fountaines aboue and below will bee moued, Power from great ones, and friends among your selues, moulded on purpose, for some priuate ends. Therefore then looke vpon the Picture of this Gentleman, I meane his Will, Let neither Might nor Partialitie blow away that care he entrusted you withall. And though many lines be requisite to make a faire Image, and many gifts to make a Preacher; yet principally I would set forward one request vnto you, that you would adorne your Election, not with men too young, and of the first head, but with men of temper, whose braines were settled long since; For a Minister without discretion is like *Samusson* without his eyes, fitter for a Mill, then a Church,

Church, and so I resigne the rest to your wise considerations, and ioyne my selfe againe to my former argument.

If any shall turne the point of this Obiection against this Mercy, and say that this Gentleman was a single man, and had no children; therefore his Charitie bore the lesse price (hauing no wayes else so faire a way to direct it) I now answere for his ashes: First, Many a single man leaues the World as the *Assyrians* left their Campe with a noyse and a tumult, and out of confusion dispose iust nothing. Secondly, Though he had no children, yet he wanted not these of his name, and kindred, one of which he might haue adopted, and haue powred all this Oyle into one Vessell; if he would haue hunted as many doe, after a worldly continuance of his name; Whatsoeuer men blatter to the contrary; I shall still send out my Prayers vnto Heauen, that this Mother of *Israel*, this Honourable Citie may bring forth many such Children.

But enough for his life. If I haue broken my limits and bankes with too long a discourse, I craue pardon, because, though I may haue ouer-runne my selfe in affection to his person, yet I haue not ouer-reacht in the truth of the cause.

And so I come to his death, which was like *Sampsons* death, no lesse famous if not more famous then his life: for euer as the premises are, so is the conclusion; and a good life drawes after it a good death.

Shall I colour out vnto you his deuout and comfortable receiuing of the Sacrament in his sicknesse? the vse of which howsoeuer now some Opiniasters after so long a dissent of practice, arraigne at their owne barres, (for this is an age to question any thing, euen whether vertues be Creatures) yet lyes it so faire to the eye; if wee will not ride all Antiquitie and Reason, that they that will

*An inuisia &
fortitudo
suerint anima-
lia. Senec. 113.*

*Nec si solem ipsum manibus
gesserimus, fidem
commodabunt.
Lactant. l. 7. c. 1.*

*Non clauē, sed
clauo.*

*Verè tanquam
dei ministri sibi
soluunt id quod
deus ipse efficit
Catechis. Rom.
pa. 2. c. 5. uim. 15
Hec soluendi ob-
ligandi potestas
non minor est in
Ecclesia, quam
in Christo
Cusan. epist. 2. ad
Bohemos.*

will kick at this, will not lend vs their faith, though wee should carrie the Sunne in our hands.

Shall I set before you that iudicious confession of his Faith, which hee made at that time? I cannot vnrip euery peece, thred by thred, the time forbids me.

Shall I conduct you to the desire hee had to the absolution of the Church, which was accordingly performed I know there are some, who would haue Religion to bee like a coate without shape or decencie; who thinke it fitter to breake ope heauen gates with an vntempered violence, then to open them with a key, and these with their Iron hornes push at this practise of the Church, as if it were some Syrian, some Popish rag. But I craue passage for a word or two. First, I doe not beleue that there is the same power in the Minister, as in God, *authoritative* by originall and prime power to expiate and purge sinne, nor yet the same in substance, and differing only in degree of eminencie in God, and ministerie in man; as our aduersaries auerre; for if it were the same in kind with Gods power, whether originally or by deriuation to forgiue sinne, it must needes be alwaies effectuell, as it is in God, and the keyes should neuer erre, which the Papists themselues will not defend, for the key of our absolution may sometimes bend or turne round, and not open the gate of heauen. Secondly, if that proper and neuer-erring power of forgiuing sinnes bee not in the Minister, then reason binds vs to beleue that it is some other act, improper, and indirect, which is onely attributed to man, in forgiuing sinnes, as, first by disposing a man in the vse of the word, publicke or priuate, to repentance, and so to make him capable of remission of sinnes. Secondly, vpon probable signes of repentance, to pronounce such a man penitent, absolved. Thirdly, by actuall absolution of him; as in a Patent the Conditions are first drawne. Secondly the Patent

is sealed. Thirdly, it is deliuered and applied : so doth Christ attribute to the Ministers for the honour of their Ministrie, a neerer act of remission of sinnes ; and saith, *Whosoever sinnes you remit, they are remitted unto them.* for hee that onely disposeth a man to forgiueneesse, or pronounceth him forgiuen, is remotely said to forgiue. Yet this actuall absolution is not a proper act of forgiuing neither, namely such a one as hath a direct necessarie and physicall influence into the effect of absolution; but onely it is *causa morali* or *concilians*, a cause morall, whereupon God is stirred vp, seeing the preparation of the Penitent, and the absolution of the Minister, that is his owne ordinance, to concurre with that act of the Minister and to forgiue sinnes. And this doth neither too much Idolize this power of forgiuing sinnes with the Papists, nor yet too much tread it vnderfoot with others, whom the false fire of their owne Imagination leads to thinke, that the Absolution appoynted by the Church and confirmed with other things by Act of Parliament, is a superfluous and Popish obseruation; and that God hath lent no power at all to it. But I will draw in my breath. One thing I am sure of, that after the receipt of this Sacrament, and the forme of absolution, God blew vpon that Garden of Spices, his heart, and raised him a great deale of comfort; as others can beare a part with mee in this testimonie. Shall I bring forth all his religious sayings which passed from him, during all the time of his sicknesse? Amongst many others, Hee did blesse God, that hee was to die in such a Religion, where the Ministers gaped not after dying mens goods, as the Popish Priests doe, but after their soules. For indeed they doe not so much giue the sicke oyle, as take from them; and *ungendo emungunt*, by anointing them they vnskew the more easly their charitie. There were foure Ministers of vs with him in

Joh. 20. 23.

Statut. Eliz. 1.

his sicknesse, and I dare say with a cleare forehead, though wee had a yeelding subiect to worke vpon; yet not one of vs parted our lips, to exhale the least gite from him for our owne particulars. As his stomacke euer kicked against Poperie, so was hee a true wouen Protestant, and a naturall sonne of the Church of *England*; inso much that though he wanted not the Chariots of Israel, (the prayers zealous, and frequent of many for him) yet hee desired the blessing of the Church; I meane the common prayers to be read to him before he should *traders lampada*, resigne his last breath: to testifie the spirituall delight hee sucked from them in his life; and that comfort which he assuredly hoped to borrow from them at his death. Shall I lay out his comfortable speeches to others, when he saw their eyes runne ouer with teares for him, hee would often say: *Trust in God*; for his owne heart taught him, that seeing all the pleasures of this life must be rowled together, and all should be filed vpon that file of *Salomon, Vanitie of Vanities, all is Vanitie*, it was the truest wisdome to hang vpon God.

Shall I encroach so farre vpon your patience as to shew you his Patience towards God? All the time that fatall sicknesse fed vpon him, euen till death, He lowed not vnder the hand of God, as the Kine did vnder the Arke, as if he were vnwilling to leaue this world, as they were to leaue their Calves, but was willing to beare that hand in aduersitie, that had borne him in prosperitie; like a foure squared stone, which way soeuer you throw it, it rests; so did he *κατενυζειν τὰ πάθη* casts his passions asleepe, as Saint *Basil* saith, and was content what way soeuer God came vpon him, whether from the North or the South, in Iudgement or in Mercie.

Shall I bedew you with his teares? Neuer any man, at whose death I haue beene, drew more teares from his eyes then he. Those Limbeckes of his neuer ceased dis-

stilling

Eccles. 1. 2.

1 Sam. 6. 12.

Quadratus lapis Christianus, quocumq; uertetur. stat. Aug. in Ps. 86. homil. μητρον λαμβανει τοις βιωταις.

stilling. These Fountaines aboue were almost alwayes open; Surely as Saint *Augustine* saith, There was some great storme within him, against sinne, that brought downe such a flood of teares, yet not without some beames of ioy, for he would say himselfe, See you these teares? These shall be all botled: And certainly we saw that vpon his weeping a wonderfull assurance of comfort came vpon him: euen as the fire from Heauen followed the water powred vpon *Elias* his Sacrifice.

Lastly, for his faith and hope, which did assist him, till his last houre; mine eyes were neuer witnessers of a greater confidence in any dying man, his comfort neuer so much as once shaken. If hee had had any broken fancies in his sleepe, that might seeme to haue ouer-shadowed his hope; hee would chase them away still, as hee waked. Indeed his confidence was so high-built that I began to looke at the foundation; fearing that there might bee some bogge of presumption; and that all was not built vpon the firme Rocke. To that purpose, doubting he might be too forward, I set him backward to consider the many snares and temptations of this life, which lie as thicke as the rine in Autumne before our feet; and the many sinnes which oftentimes men of the best fame are gored with. He answered me, *I confesse I haue bene a great and grieuous sinner; but yet I thanke God; I did euer labour prinatly to make my peace with God againe.* Nay, this he sealed againe, with a fairer stampe, for being askt by me often, why, finding such comfort, he wept so much; He regeſted this answer, many times together, *Poore Fiſborne ſhall be a Saint.* Thus as the Sun cannot bee without light, no more can goodnesſe bee without hope; And as after ſhowres of Aprill raine, the aire is the ſweeter: ſo after theſe teares of his, was his ioy the more ſenſible, as on the contrary, If the conſcience bee ſicke, the tongue is dumbe; as Saint *Ambroſe*

*Procella ingens
magnum vim
ſerebat lachry-
marum, Aug.
Confeſſ. l. 3. c. 13*

*Ipsa obmutescit
ſecundia, ſi a-
gra ſit conſcien-
tia, Ambroſ. in
Pſal. 118. Oſo-
nar. 6.*

faith; Nay, that it may appeare, that with this very hope hee tooke Heauen, the very last word that hee spake in this World testific aloud; when, it should seeme, reuoluing with himselfe, the Passion of Christ (a cordiall meditation for all dying men) hee crowned his death with these Golden words, *I am now hastning to Mount Calvary to my Saviour*: and so after a little more sand runne out (his glasse neuer to be turned againe) in peace and in a good old age, rendred himselfe into his hands, with whom hee now rests in that bosome of glory, and shall so rest for euer and euer. Onely he hath left the World, as *Lot left Sodom*, in smoake and combustion. Hee that made God heire of his goods; himselfe the heire of God, and the earth the heire of his bodie; he hath made many friends, the sorrowfull heires of his memory. As the long looking vpon the Sunne, makes our eyes water: so the serious remembrance of his Goodnesse must needes fetch out teares; If some mens eyes bee dry for the present (for many times the deepest wounds bleed not soonest, nor the greatest sorrows weepe soonest) yet my heart whispers to me, their hearts are not dry. Nay, our sorrows for him will yet rise to a higher tide, when we come hereafter more to want him; wee now bury him in the earth, we shall then bury him in our hearts. Time will tell them that loued him without a false bottome, that in this I haue now said, my tongue strooke not on both sides, I confesse, I distrust not Gods power, nor hath my hope forsaken me, of any mans goodnesse, but yet mine eyes despaire, almost euer to see a man, with such a retinue of graces: so wise, so louing, so iust, so religious, so charitable, so hopefull in his death; euen all these beames contracted into one Glasse. But I must not draw my Saw the same way againe, as *Tertullian's* phrase is. I will only sound myne hoarse Trumpet once againe, and so end.

*Per eandem li-
neam servam ve-
ciprocare. Ter-
tull. de Corona
militis, cap. 3.*

Fare-

Farewell, a *Lustre* to this Citie; Farewell, a glory to his Company; Farewell, a beautie to the Merchants; Farewell, a credit to the place where he liued; Farewell, an honourer of the Church; Farewell, a Patrone of the Poore; Farewell, the ioy of all his Acquaintance; And if any man haue a part in this sorrow, I haue not the shortest; Farewell, the noblest, louingest, and faithfullest friend that euer poore man had; Farewell, once againe thou second *Nehemiah*; Farewell Text; Farewell Time. Finally, brethreu fare you well. Bee yee good *Nehemiah's*, like him; vnderprop Gods seruice. And God

*Almightie remember you; and neuer wipe out the
good deeds which yee shall doe to the house of
God, and the offices thereof; From this
time forth and for euer-
more. Amen,*

Amen.

FINIS.

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